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The Protestant Review

Volume XXXIV, Number 12
December, 1917

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TRANSFERRED TO
HARVARD DIVINITY SCHOOL

The Protestant Review

"Watch ye, stand fast in the faith, quit you like men, be strong."
(1 Cor. 16: 13.)

A Monthly Magazine Published by
CHRIST'S MISSION
ELI M. ERIKSEN, Director.
EVANGELICAL—NON-SECTARIAN.
Founded by the late Rev. James A. O'Connor, 1883.

331 West 57th Street, NEW YORK.

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HE BEING DEAD, YET SPEAKETH

It has become a truism to say that intelligent Roman Catholics in the United States are not satisfied with the "faith of their fathers"—the childish fables and debasing superstitions of Romanism that were imposed upon their ancestors by cunning Italian priests, the successors of the pagan priests. All who come in contact with Roman Catholics of the better class perceive this. Christians meet them in business and social life, and when the subject of religion is introduced they unhesitatingly declare that they do not believe the distinctive doctrines of the Roman Church. They do not believe in the infallibility of the Pope, who, they will assert, is more of a diplomat and politician than a spiritual teacher. They do not believe in the power of priests to forgive sins, and consequently do not confess their sins to them. They are logical in this, for they know that many

of the priests are greater sinners than themselves. "Physician, heal thyself," they say to those priests. They do not believe in the necessity or efficacy of praying to dead people whom the Popes have dubbed "saints" after vast sums of money have been paid for their canonization. What can be done for the Roman Catholics in our day and generation who are not satisfied with their faith and are in danger of losing all faith in religion? The educated classes in the Roman Catholic countries of Europe have lost faith. We are a young nation and comparatively few of those European infidels have come to us. But we will raise our own crop in the children of superstitious Roman Catholics, whose hearts the false religion cannot satisfy. Give them the Bible and tell them of Christ and His power to deliver from the guilt and power of sin, and they shall be saved.

JAMES A. O'CONNOR.

"Protestant People" in El Paso, Texas

A letter from a correspondent in El Paso, Tex., abundantly demonstrates the need in that city for a wider circulation of this magazine. The writer says: "The Roman Catholics here have finished a fine building and installed an organ worth $10,000. They have invited all the singers in the city to participate in the dedicatory service on Thanksgiving Day. Our Protestant people, headed by the Ministers' Alliance, *are holding their Thanksgiving services on Wednesday evening!*"

The writer asks if we think this action "loyal to our traditions." We don't; and we also share the writer's opinion that the ministers of that city are "weak and unfair to their people."

But these ministers are "weak" because they do not know a number of important facts that they ought to have learned long before this, and which they ought also to have communicated to the members of their churches.

ILLITERACY IN BRAZIL

The New York "Sun" of Nov. 18, 1917, contained a lengthy review of a book, entitled "The Brazilians and Their Country," by Clayton Sedgwick Cooper. It contains these two paragraphs,

which speak volumes as to the hold that the Roman Church still has upon that unfortunate nation, as well as the disastrous results that flow from its existence:

"Elementary education has not flourished in Brazil and consequently the proportion of illiterate persons in the population is estimated to be as large as 70 per cent. The instruction of the common people was not favored by the military leaders of the aristocracy from Portugal whose followers settled the country; and even to-day our author quotes a Brazilian housewife as saying: 'What would we do for servants if we educated all the common people?' One day Mr. Cooper accidentally dropped his mail in a city street and went to the bank to whose care his letters were addressed in hope that they might be returned there. 'There are three chances for you,' said the bank clerk, 'and seven against you, that your mail will be returned. If one of the 30 per cent. of the population who can read and write picks up your letters you will get them, for the Brazilians are honest, but if one of the 70 per cent. who can't read finds your mail he will probably either open it through curiosity or throw it in the first ash can.'

"There is no university in Brazil that is known as such, but the higher education is obtained from the professional schools, many of which present courses of instruction in liberal studies such as would be given elsewhere in universities."

CHRIST'S MISSION'S FIRST "RALLY"

At the Church of the Strangers, West 57th Street, New York City, on the evening of Nov. 26, 1917, occurred the first "rally" in the history of Christ's Mission.

Dr. Minton, President of the Board of Trustees, presided, and the programme was as follows:

Service of Song and Devotion, Rev. Paul Mansfield Spencer; "A Mighty Fortress is Our God," congregation; address, Henry C. Minton, D.D, LL.D.; solo, Miss Steinmetz; address, David J. Burrell, D.D., LL.D.; address, Oscar M. Voorhees, D.D.; offering for the work of Christ's Mission, and address, Eli M. Eriksen.

The Rev. Dr. Burrell, pastor of the Marble Collegiate Church,

Fifth Avenue, presented what might be termed the more irenic aspect of Protestantism—that of bold confession, witnessing and "standing forth" for the fundamental principles of the evangelical faith. He laid special emphasis on the importance of the setting forth of the truth and bearing witness to it as distinguished from vigorous and aggressive opposition to error.

Speaking of Martin Luther, he said that when he nailed the Ninety-five Theses on the door of the castle church at Wittenberg he brought into view—as they had never been brought into view before—three great and living vital Facts, which changed for all time since that memorable day the religious and political history of the world.

[We may remind the reader, in passing, that in the Encyclical *Immortale Dei* (1885) Pope Leo XIII prefaces his official condemnation of all forms of civil and religious liberty, as we possess them in this country, by saying that they had their origin in the Reformation of the sixteenth century. So that we have "infallible" authority for holding up Luther as the father of American free institutions.]

The three great Facts to which Dr. Burrell directed our attention were:

I. The Open Bible.
II. An Accessible Christ.
III. Free Salvation for the Individual.

On each of these topics he spoke with his characteristic vigor and clarity, all that he said being of equal interest and force both to the least informed person in the congregation and the most learned scholar and most philosophic thinker who listened to him—to the one delivering the message of the Most High God in simple, compelling terms, and to the other declaring the Gospel of the Grace of God in the highest terms of our noble mother tongue.

Of course, he had something to say about Father O'Connor. In the fly-leaf of a Bible he had used for fifty years, thirty-seven years ago the Founder of Christ's Mission had written the glorious truth: "A seeking sinner can always find a seeking Saviour." He referred to him as "the most amiable pirate he had ever known," and said that while he was one of the most gentle and irenic of men, he could fire a gun that would hit more men than

anyone else he had known. He also referred to the constructive nature of his work, as distinguished from the work of some whose chief efforts seemed to be to pull down evil rather than to build up good.

The address of Dr. Voorhees, pastor of the Mott Haven Church, Bronx, dealt with the other aspect of Protestantism in a forceful manner. Although, in the very nature of things, the subject did not afford a favorable opportunity for so full and elaborate an intellectual presentation of a subject of much smaller dimensions, in its own way it was an able "argument," set forth with much intellectual skill, and deriving all the more power, perhaps, from the fact that it appealed, with no less success, from another angle to an entirely different kind of consciousness in the minds of his hearers.

He described the mental attitude of the American people toward the peoples of the world previous to the bursting forth of the great onslaught of Prussian militarism upon the peace and safety of all the nations of the earth. He said that though at that time the American people had believed any such action as the destruction of Belgium to be an impossibility in view of world conditions, as they existed then, yet when face to face with such an assault on every principle of peace and justice and righteousness, a spirit of vigorous antagonism was instantly created in the breast of every right-thinking man the world over; and when, further, that violence was exercised upon our own citizens the time at last came when the nation could not rest content with declaring its ideas of the principles that should govern the courses of action of the nation, but took up arms not merely in defense of its own rights, but to put an end to what constituted the gravest possible menace to the liberties and, indeed, the safety of all mankind.

So that Protestantism had a double duty to perform—not only to declare the truth, and to stand forward in maintaining it and its claims, but also to resist—and that vigorously—both principles and powers that would invade its rights and curtail its activities.

A powerful, plain presentment of this aspect of Protestantism, and forming a worthy, dignified and effective complement of the pronouncement of Dr. Burrell.

Mr. Eriksen's address naturally dealt with the concrete rather than the abstract, and with the work of Christ's Mission itself rather than the things for which it stood. It appealed to the hearts of his hearers rather than their heads, and much of it no doubt came to many hearers as an entirely new revelation of the value, as well as the nature, of the work done. When he declared his intention to provide a rest room and temporary "home" in the Mission building for the soldiers and sailors often seen on the streets, "with no place to go to," his hearers burst into loud applause, and there can be no question that he made a number of uninformed listeners into strong sympathizers, whose aid will surely prove of value in the days to come.

Altogether, a meeting that accomplished a well-defined, practical purpose, because it had an excellent object in view, in which both theory and practice were well set forth and effectively presented by master minds in language appropriate to the dignity as well as the magnitude of the appointed themes.

MY ESCAPE FROM ST. MARY'S MONASTERY, DUNDEE, SCOTLAND

By E. M. Eriksen, Director of Christ's Mission.

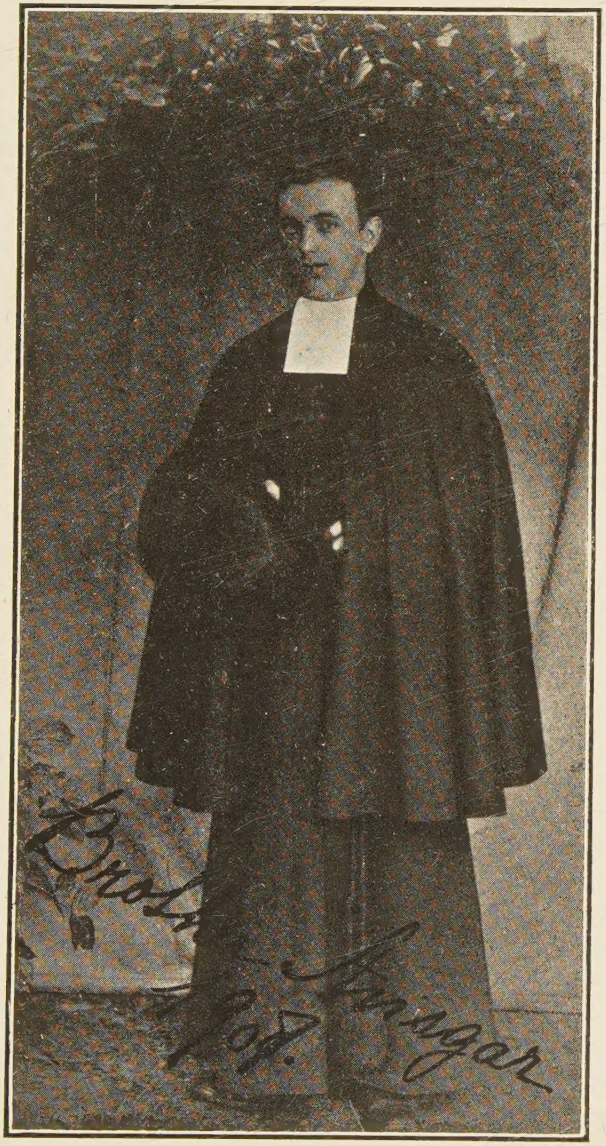
(Continued from November issue.)

At 5 a. m. on that eventful morning the bell called the Brothers to prayer and I was left alone.

Suddenly a beam of light shone into my cell, and I distinctly heard a voice say to me: "All things are ready: come, and I will show thee!"

Trembling from head to foot, I got out of bed and knelt in prayer that the will of God might be done.

The light had passed away, and now I heard no voice. Except for the small oil lamp that burned in our dormitory all night, I was in darkness, but it was impossible for me to doubt that I had indeed heard the voice of God. The door of my cell had been closed by the Superior to prevent my having any conversation with any of the other Brothers, but the partitions between our cells did not go all the way up to the ceiling. After having put on my monastic habit and gathered my books, papers and a few other little things together, I put a chair on my bed, climbed



BROTHER ANSGAR, AS HE ESCAPED.

up on the partition, and slid down into the corridor. I crept gently over the floor, opening one door. One door I went through, and then I was in the hall passing our private chapel on the left. The Brothers were singing the office and morning prayer. Then I reached the stairs leading to the lower hall and corridor. Like Moses standing on the shore of the Red Sea, I stood still wondering what would happen next. I was afraid that the Brothers in the chapel would hear the stairs creak the moment I started to go down, and yet I could not stay where I was, fearing the door might open any moment, and I might be caught. In that event no one could tell what might become of me. However, I committed the stairs into the hand of a prayer-answering God, who was able to keep them from making any noise.

St. Alexius is the patron saint of stairs, but he and his assistants were of no use. That had been proved over and over again when the Brothers would sneak off to the kitchen or pantry or parlor at night to get a cup of tea or coffee, or—a drop of Old Scotch!

Now I was on the ground floor, passing a large statue of the Blessed Lady Patron Mother of the Little Brothers of Mary—as our Order was named. I had no time to bow, kiss or pray to any idol just then; I was on my way out of bondage and superstition.

As I approached the door, I was startled to see something that might never be seen again in a life-time in any monastery or convent on earth—*the key had been left in the lock all night!*

This extraordinary circumstance was due to the fact that the Brothers had been busy the night before in the wine cellar, emptying a cask of wine that had been sent us from Spain. They were so busy that no prayers were said when the evening bell rang for them. The Little Brothers of Mary came up to the dormitory so much the worse for drink and making so much noise with their singing in the corridor between the cells that the Superior came up and demanded order.

The Brother in charge of the door was too far gone to remember the rule of the monastery that says the key shall be sent to the Superior every evening at sunset: and the Superior himself had neglected to ask why he had not received it.

THE CITY OF DUNDEE.

The same day I was told of the commotion caused by the loss of the key. No one knew where it was; the Superior blamed the Brother, and the Brother the Superior. No one even thought that I had it in my possession.

This unexpected sight brought unspeakable joy to my heart. I felt assured that all things were indeed ready; that God's time is best; that His will is altogether right, and that He moves in mysterious ways His wonders to perform. Without stopping to consider whether there would be any noise as I turned the key, I did so, closed the door, and put the key in my pocket, never to open or close that door again.

There I stood, on the front step of the house, looking towards the town of Dundee. But I was not yet at liberty. There were more gates to go through. On my right was a high wall, and a factory in front of that. Before me was a strong gate with long spikes; to the left a high wall and a private house. Even if I could get into the garden of this house, there was no way into the street. I walked round the grounds looking at the walls and gates. Behind me were the school yard of St. Mary's Church and a priest's house. I plucked up courage and went into the school yard. Its gate led into the street, but it was bolted and barred, and no key had been left in the lock.

Fortunately the windows of our chapel were of ground glass, else the Superior would have seen me out there in the yard.

It was still dark and foggy, and the only sounds to be heard were the whistles of the factories all over Dundee.

Then came another storm of fear and doubt. I could hear the tempter laugh at me, telling me that my plan had failed again —that it was all in vain—and that the only thing before me was the lunatic asylum with which the Superior had threatened me on September 29. My heart sank within me. Was it not possible that I had been deluded? Was it Satan that had been in the ray of light, and was it his voice that had told me all things were ready?

Oh, that The Salvation Army had been standing outside singing about the Lion of Judah and His power to break every chain, and give the victory again and again!

However, once again the Spirit of God lifted up a standard against the enemy of my soul, and in my heart I began to sing over that chorus.

Then I heard the sound of steps coming toward the gate from the street. They stopped just outside, and I heard a key put into the lock of the gate. In my stocking feet, with my shoes in my hand I ran to the farthest corner of the yard, and hid as best I could. The gate was now open, and a man had appeared on the scene. I lifted up my heart to God: "O God, help me! Let me not be put to shame!" was my cry: "I will serve Thee all the days of my life!"

Had the Superior opened a window after prayers, I should have had to stay where I was till mass-time, and would surely be caught as the Brothers had to cross the yard.

The man had entered the school, opening the windows and dusting the desks on the first floor, and was now on the second.

This man was the janitor, who, being married, could not be permitted to live on the holy ground of St. Mary's Monastery. He had come to do his regular day's work and never thought that one of Mary's Little Brothers was trying to get away.

I rose from my corner of despair, crept across the yard to the gate that the janitor had left open, passed through it—and then I was out of the House of Bondage!

Like a hare running for his life I ran off down the hill, and

with my shoes still in my hand, I ran through the streets of Dundee.

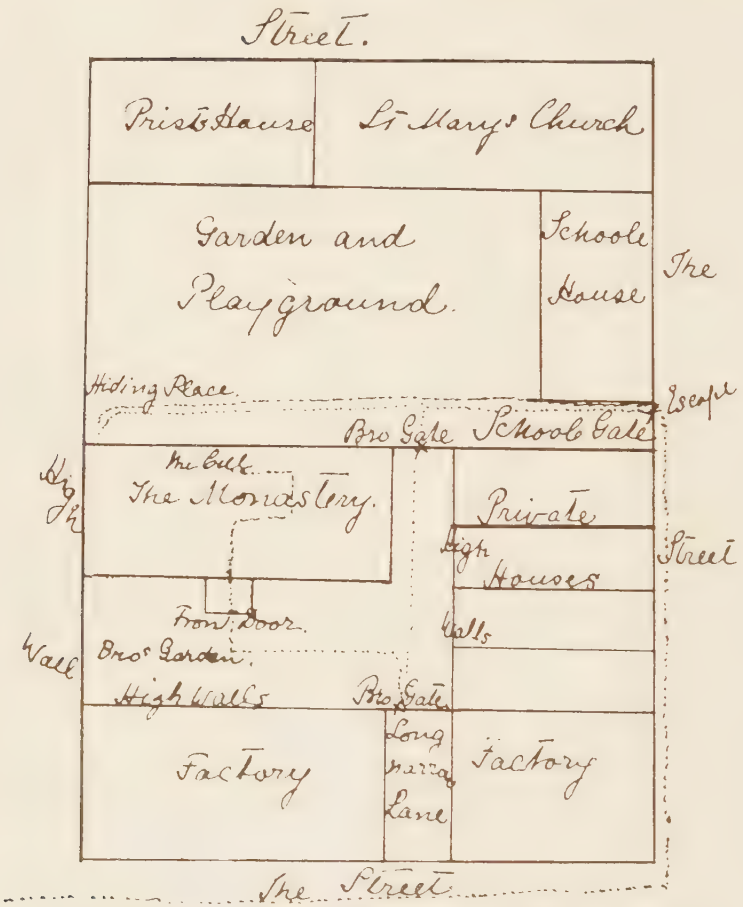
I went on till I came to Ward Road, where I found the first building lighted up and cheerful looking, with no high walls or spiked gates: as I approached I realized more than ever that God was leading me out of thraldom into freedom. The place was The Salvation Army's Women's Home, part of their Social Work.

The door was open, and I entered, almost frightening the lives out of the poor old women who were waiting to go into the breakfast-room. For myself, my heart was beating so violently that it seemed likely to leap out of its place; I was trembling all over with nervous excitement and profuse perspiration made me look as if I had just come out of a Turkish bath. I had had no time to lace up my iron-shod shoes, so that they made more noise than ever.

In broken English I told the Adjutant, Miss S. A. Alvey, my condition and the circumstances of the case. Like a lover of Liberty and Freedom and a saint of God she understood me when I said: "You know where I came from: I am a prodigal son; please help me to get back to Denmark." Inviting me into the parlor, she said: "Let us pray: this is a women's home, and I cannot keep you here." We knelt down, and for the first time in sixteen years I once more heard a Salvationist praise God. My prayer and praise was "Yes, Amen!" and a flood of tears of joy. The prayer did me good. I felt strengthened both in soul and spirit, and rose up prepared for whatever might lie before me, though little did I know what that was.

After a conversation as to my salvation, and escape from St. Mary's Monastery, she told her lieutenant to accompany me to 2 Broom Street, Dundee, to see Adjutant Skinner. Nobody in St. Mary's knew that Brother Ansgar was walking with a Salvation Army "lassie" on the street in Dundee, but few of those who saw the monk and the said "lassie" are likely to have forgotten the sight.

We were followed by a crowd of men, women and children, laughing, ridiculing both of us, and it certainly was an unusual sight to see a monk and a Salvation Army lieutenant walking together.



The Plan of St Mary's Monastery
Dundee Scotland.
The Line indicate my route of Escape.

"Take no notice," said the lieutenant: "we shall soon be there." To our surprise we saw Adjutant Skinner standing at his window looking down the street as though he had known we were on the way, and he was as much astonished as anybody when he saw us and our crowd of followers. It turned

out later that his wife was sick and he was watching for the arrival of a doctor.

My story of salvation and my escape that morning was a revelation to all. Mrs. Skinner was almost restored to health at the joy of hearing of the results of one open-air meeting, and said: "We never can tell what the Lord has done!"

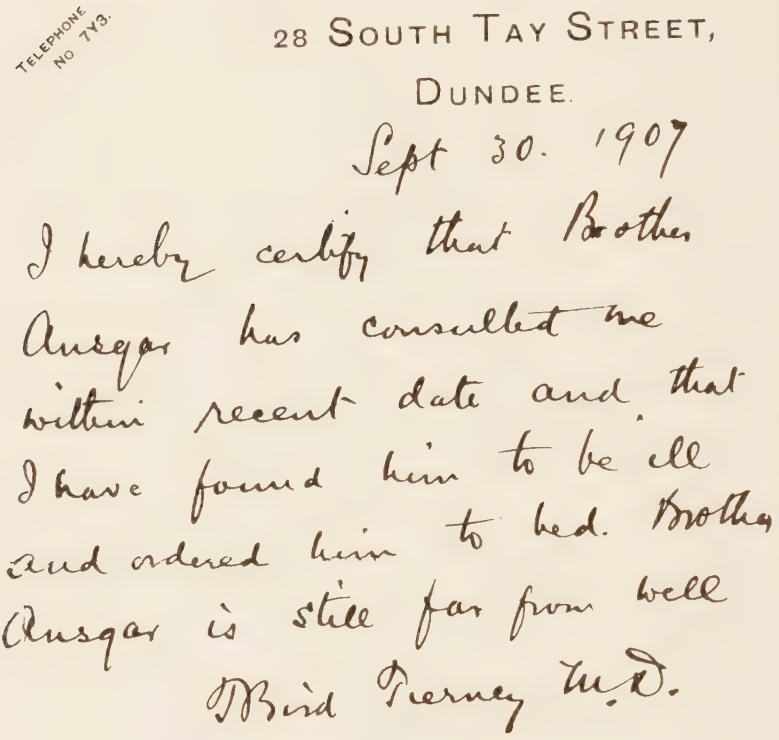
Breakfast was served, and then on our knees we again sang that glorious chorus about the Lion of Judah.

Then we started for the Divisional Office on Commercial Street, Dundee, to ask the help of Major Wilson and his adjutant, who was a converted Roman Catholic. We reached the office about noon, and Major Wilson received me with open arms and a warm heart and took every trouble and care to see that all should come out right, and my liberty be made secure. Surrounded by so many sober and saintly "Blood-and-Fire" men, I felt safe and took out of my capacious stockings the rosaries, books, scapulars and a crucifix that I had put in them. "What stockings!" exclaimed the major; "I have never before seen any like them—a yard long and half a yard wide!"

"Yes, sir: we are not allowed to wear stockings knitted by women, as we might fall in love with them: so our tailor makes them all, just as you see."

Major Wilson then called up the police, and asked their help and advice, and also asked his lawyer to come and see me at his office. With Major Wilson I went to see the Danish Consul to enlist his help. The Consul was a whole-hearted Christian man, and he clapped me on the shoulder and promised every help in his power for the maintenance of my liberty. "May you be a John Knox!" he said. I did not grasp his meaning at the moment, but I understand better now what he meant. The lawyer had advised me to go back to the Monastery with my monastic dress (because it belonged to the Order) and demand my belongings and some money that I had taken there with me; and the Salvation Army, the police and the Danish Consul would stand behind me, if I were detained beyond a certain fixed time.

After a good and wholesome dinner at the Major's expense, without beer, wine, whisky, liqueurs and cigars as before, with the Little Brothers of Mary, I started for the Monastery in a cab hired by the Army, and arrived there about 4.30 p. m.


TELEPHONE NO 773.

28 SOUTH TAY STREET,

DUNDEE.

Sept 30. 1907

I hereby certify that Brother Ansgar has consulted me within recent date and that I have found him to be ill and ordered him to bed. Brother Ansgar is still far from well

D Bird Tierney M.D.

THE MEDICAL CERTIFICATE.

To me it seemed almost like a dream, yet it was really only about twelve hours before that I had stood within that very iron gate with its sharp spikes a veritable prisoner.

I hesitated a moment, then rang the bell, looking back at the cab, still somewhat nervous as to what might happen, or what might be done when I appeared on the scene. I rang the bell as I had never done before, and poor old Brother Patrick appeared, overjoyed to see me. He said: "Where have you been? We missed you at noon, when I brought your food. Come in."

Here I beg the reader to remember that when I left the Monastery we had no Superior-General—the last having died, and my late Superior, Brother Benedict, of Dumfries, and Novice-Master Vinoc, were both in Italy at that time, for the election of a new Superior-General.

I mention this here because my opponents have at times said that I was turned out of the monastery. This was disproved in the High Court in London during my lawsuit there in 1911. Roman Catholic publications like the magazine "Truth" and those of the Catholic Truth Society have been compelled to pay me damages and to apologize for saying this.

Further: Only one man (without a dispensation from the Pope) could have dismissed me, even if I had broken the rules—the Superior-General. The last one was dead, and the new one had not been elected.

This was one reason why no letter or any document of dismissal could be produced.

Brothers Benedict, Vinoc and Wilhelm when put on oath could not tell when, where, or by whom I was dismissed, nor could they mention any letter, place or date when any such thing took place.

The Superior of St. Mary's, Brother William, now appeared, his eyes flashing with anger, and his voice sounding like thunder. The language he used was far from edifying and far from what some might expect from a consecrated man and a Little Brother of Mary.

"Get up to your cell, and I will send you to another House to be taken care of!" said he; but he did not say whether this "other House" was a monastery, an asylum or a convent prison.

"Get up to your cell, I have told you!" he repeated, stamping on the floor with his iron-shod shoes.

My reply was a demand that he give me my money and some clothes, and I said that I had a cab outside, and also friends who were waiting for me. I added that if I did not return to them in half an hour they would be there to demand my liberty with authority behind them as well as right.

When he heard this he turned pale, but turned on me again in great anger. "Brother Ansgar, you scoundrel, have you made trouble for us in the town? Get to your cell, lay aside your holy robe, and you shall get what you deserve!"

I demanded that Brother John Berckman go to my cell with me, as I was afraid to go there alone. He did so, and I undressed, and was given some old cast-off clothes that had belonged to some one who had entered the Order years before.

When my toilet was completed I looked more like a scarecrow than anything else. An old hat much too large for me rested on my ears; the coat was of Scotch tweed, and the pants, once black, but now green with age, were patched at the knees and on the seat. My stockings and shoes were those worn by the Order.

In this glorious outfit and with $20, I once for all left my cell. The Brothers had gathered in the cloister-hall to bid me good-bye; but I kept my hand to myself, and simply said: "Be men and come with me. Speak the truth, purify your hearts and glorify your Church!"

Brother John Berckman saw me to the cab, and then I was on my way to Major Wilson.

At last I was Free and—Liberty was Sweet!

PAPAL CAMOUFLAGE AT WASHINGTON

The New York "Sun" of November 30 gives great prominence to the following passage from a sermon delivered at St. Patrick's Church, Washington, D. C., at the Pan-American mass which President Wilson did *not* attend.

This Bishop is quoted as saying:

> While the power of the Government depends on the choice of the people, the authority of the Government is derived from God, the Author of Society. Hence, Governments are acting by God's own authority when they legislate to preserve the social order, or when they arm their citizens for defence against unjust aggression. This is what the Apostle means when he says, "There is no power but from God; and those that are, are ordained of God." This is what the Catholic Church understands and has always understood by the much-abused and much-misunderstood so-called "Divine Right of Kings." The President and Congress of the United States rule by this divine right.

In the first place, these words themselves must be taken "in a Pickwickian sense," because neither the Prelate who uttered them, nor any other Roman priest in the world, would admit that they applied to any Government in the world that took any action curbing the political machinations of the hierarchy or emancipating the people from the intellectual and spiritual bondage in which it is the business of the "men higher up" to keep the laity.

Bishop Russell would not for a moment admit that the authority of the existing Governments of France, of Portugal, or of Mexico, is derived from God. Pope Leo XIII condemned the French legislation that separated Church and State in France, Pope Pius X declared the Portuguese law to the same end "null and void," and one has only to look back through the files of the Papal organs in this country to know the opinion of the Pope's agents in the United States with regard to the Mexican Government.

The representatives of the Vatican can be depended upon only to express approval of our Government—or any other—as long as it does not interfere too much with their plans or take any action that balks any of their purposes. In proof of this, we have only to refer to the utterances of the Papal organs in respect of proposed or enacted legislation in various States as to the inspection of convents and monastic institutions. For example: In 1912 such a bill was introduced in the Legislature of Nebraska, and the Omaha "True Voice," so far from regarding the State Government as "acting by God's own authority," displayed on its editorial page a "Lincoln Letter," in which the writer said: "If it *became law* * * and any so-called *inspector* should *pollute* with his uninvited presence the home sanctuaries of our Catholic Sisterhoods, there is enough manhood * * in our State to resent his intrusion and possibly impress their [*sic*] *indignation on his hide.* * * If such *people* should *poke* their *noses* uninvited into the home sanctuaries of virtuous and *law-abiding* citizens * * they must not complain if they receive *a skinful of shot.*" (Italics ours.)

In the second place the suggestion that "while the power of the Government depends on the choice of the people the authority of the Government is derived from God" is flatly contradictory of the whole teaching of the Encyclical *Immortale Dei* of Pope Leo XIII. He expressly condemns the theory of government of the people, by the people, for the people. He says:

"Among these principles [that had their origin in the Reformation] the main one lays down that as all men are *alike by race* and nature, so in like manner all are *equal* in the control of their life; that each one is so far his own master as to be in no sense under the rule of any other individual; that each is *free to think*

on every subject just *as he may choose,* and *to do* whatever he *may like* to do; that no man has any right to rule over other men. In a society grounded upon such maxims, all *government* is nothing more nor less than *the will of the people,* and the *people,* being under the power of itself alone, is alone its *own ruler.* It does choose, nevertheless, some to whose charge it may commit itself, but in such wise that it *makes over* to them not the *right* so much as the *business* of governing to be exercised, however, *in its name.*" (Italics ours.)

After pointing out that Separation of Church and State, Liberty of Conscience, Liberty of Opinion and Liberty of Speech result from democratic principles of government, the Pope says that "when the State rests on foundations like those just named --and for the time being they are greatly in favor—it readily appears into how unrightful a position the Church is driven."

When Rome speaks the case is closed—"*Roma locuta est: causa finita est.*" This is a maxim of the Church itself, and all who take interest in such matters should go to Papal official utterances in order to get at the truth.

There is not a priest in the United States, from Cardinal Gibbons down, whose words are worth the paper they are written or printed on, if they depart one hair's breadth from the pronouncements of the Vatican. And it must be borne in mind that, so far as non-Catholics are concerned, it is one of the main businesses of the Papal representatives to represent the doctrines and practices of the "baptized paganism," of which they are frequently successful propagandists, in such guise as will attain the purpose immediately in mind. Sometimes the method is that of *suppressio veri,* and sometimes carelessness in handling the truth, and a third—and in either circumstances perhaps more effective than either—the use of terms that have widely different meanings in Protestant minds and those of Roman representatives. An element of difficulty sometimes exists, too, as to the extent to which a given statement—savoring, for example, largely of Gallicanism –may really represent the mind of the speaker, although contrary to the teaching of the Church.

So far as the average American citizen is concerned, the best authority he can possibly have as to those features of the Roman Church that bear on American political and social insti-

tutions are to be found in the Syllabus of Errors of Pope Pius IX (1864), the Encyclical *Immortale Dei* of Pope Leo XIII (1885), and the Encyclical *Pascendi* of Pope Pius X (1907).

These are all comparatively modern, and they plainly demonstrate that the Vatican is the inveterate foe of every form of civil and religious liberty and of all intellectual progress in every sphere of thought and action.

Therefore let no one be deceived by the camouflage of any representative of Pope Benedict XV, whatever may be his or her rank or order.

CHEAP HELP FOR SOULS IN PURGATORY

In reply to a question, "The Catholic Bulletin," St. Paul, December 21, 1912, says: "The souls in Purgatory do suffer great agony. This is known as the pain of sense. While suffering they are awaiting patiently their release, which will come only when the debt of temporal punishment due to their sins is paid in full. They can do nothing to help themselves; but depend upon the prayers and good works of their brethren on earth and the Saints in Heaven. We can help them, as the Church teaches, by offering our prayers, and especially the Holy Sacrifice of the Mass, which is the most efficacious means that can be employed to secure the freedom of the souls in Purgatory from the place of punishment."

For the information of the writer of this we may say that before us lies the fac-simile of a Spanish "Bula," dated 1899, and bearing the name of Pope Leo XIII, on which the price "sententa y cinco centimos de peseta" (fifteen cents) is printed; the last sentence of which, acknowledging receipt of this sum, "by way of suffrage for the soul of (then follows space for the name of the deceased) The above-named plenary indulgence is granted hereto." It seems a pity that Catholics in this country should be kept in ignorance of so great a boon offered at such a reasonable figure: and according to page 69 of "The Truth About Spain" these were still on the market as late as 1911.

"If I am deprived of the sacraments of the Church, I am theologian enough to know that I can save my soul without them."—Father McGlynn, July 10, 1887.

The Gospel in the Douay (Catholic) Bible

[The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."]

Why Did Jesus Come Into the World?

Christmas Day falls in the month of December, and our thoughts are naturally directed to the coming into the world of our Lord and Saviour Jesus Christ.

Many, however, who take part in religious services at Christmas-time have little or no idea as to the real purpose of our Lord in coming into the world, in so far as they are personally concerned. In general terms they believe that He came to die for the sins of the whole human race in order to provide a way of salvation by vindicating the broken Divine law, through the atonement effected by His death. But as a matter of personal interest to them as individuals, He might never have come at all. His coming has done nothing for them so far as making any change in the relations between them and God is concerned. They, as individuals, have had no personal transactions with Him, although they may have often put up prayers to Him with their lips; but He has never done anything for them that they could not do for themselves, nor are they personally indebted to Him for any special joy or peace or change in their relations to God.

Why *did* Jesus Christ come into the world?

If one were to judge by the literature put out by the Roman hierarchy and by the history of the Papacy, one would suppose that His great object was to make a Church that was ultimately to rule the nations with a rod of iron. In the Papal press it is "the Church" that is quoted as the source of all authority, and not our Lord, and in conversation with Roman Catholics they naturally act on the teaching they have received. The writer once asked a fairly intelligent Catholic if he really believed that the Almighty was concerned in the slightest degree as to whether he ate bacon and eggs or fried fish for breakfast on a Friday, and his reply, given with a shrug of the shoulders, was that he didn't know anything about that, but he did know that abstinence from meat on Friday was a rule of the Church.

But a search through the Catholic Bible will utterly fail to support this theory as to the Great Mission of our Lord, although, of course, in regard to this, as to many other points, individual texts can be cited in support of the contention.

There are, however, at least six texts in the New Testament in which the purpose of Christ's coming into the world are plainly stated:

Thou shalt call his name JESUS. *For he shall save his people from their sins* (Matt. i, 21).

Christ Himself said:

The Son of man is come to save that which is lost (Matt. xviii, 11).

For the Son of man is come to seek and to save that which was lost (Luke xix, 10).

The Son of man came not to destroy souls, but to save (Luke ix, 56).

I came not to judge the world, but to save the world (John xii, 47).

St. Paul said:

Christ Jesus came into this world to save sinners (I Timothy i, 15). (He emphasized this statement by saying that it was "a faithful saying, and worthy of all acceptation.")

Four of these texts plainly state that the purpose of our Lord in coming into the world was to do a definite work for individuals, and the other two declare that this work was to be done for the benefit of every man, woman and child on earth.

This being so, what is the meaning of the word "save" in these texts?

Perhaps the first one contains the most complete answer—"He shall save His people *from* their sins."

The consciousness of *sin* is practically universal whatever the race or "religion" of the individual may be; and even among those who would deny that they had any "religion" at all there is felt—at times at least—a sense of failure to live up to the light of their own ideas and ideals of right and wrong.

For present purposes sin may be defined as that principle or power within us that brings us under condemnation by our own conscience, because of either having done that which we ought not to have done, or left undone that which we ought to have

done—the word "ought" representing the standard set by each individual conscience.

The purpose of Christ in coming into the world was, dear reader, so far as you personally are concerned, to "save" you *from* the power that sin has over every soul that has not been delivered from it by Him.

This deliverance is twofold—(1) From the *guilt* of sin in the past; (2) from the *dominion* of sin in the present and in the future. It is a complete salvation, and God's will for you is that you should enjoy all its blessings in this life, and that at death you, a loving, obedient child of God, reconciled to Him through a personal acceptance for yourself of the atoning work wrought by Christ on the Cross, shall *at once* enter that state of which St. Paul, quoting the Prophet Isaias (lx, 4), writes:

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him (1 Corinthians ii, 9).

Jesus came into the world to provide you with the experience of KNOWING that the sins of the past are all forgiven:

There is now therefore no condemnation to them that are in Christ Jesus (Romans viii, 1).

And that you are reconciled to God, and that He is every day regarding you as His own child:

For you have not received the spirit of bondage again in fear; but you have received the Spirit of adoption of sons, whereby we cry: Abba (Father).

For the Spirit himself giveth testimony to our spirit that WE ARE THE SONS OF GOD.

And if sons, heirs also; heirs indeed of God, and joint heirs with Christ (Romans viii, 15, 16, 17).

So much for deliverance from the guilt of sin, even if Cardinal Bellarmine did say that assurance of salvation was "a prime error of heretics."

It is an experience you can have for yourself, and an experience enjoyed by thousands of people to-day. If you wish to meet any of them and enquire about it, go to the nearest Salvation Army corps, or down-town "mission." You are certain to find some there.

Then, again, Christ came to do more for you than that. He

came to deliver you from the *power* of sin as well as its *guilt.* If you are in bondage to drink, or gambling, or profanity, or bad temper, or drugs, or any other form of evil, against which you have time and again made resolutions and perhaps even taken pledges and made solemn vows, Christ came to "save" you from those very things that bring regrets and sorrow into your own life—and perhaps into the lives of those nearest and dearest to you also.

The Apostle Paul described himself once as "a Pharisee, the son of Pharisees" (Acts xxvi, 6), and he told King Agrippa that "all the Jews do know: having known me from the beginning (if they will give testimony) that according to the most sure sect of our religion I lived a Pharisee" (Acts xxvi, 4, 5). That is, in other words, he was exactly like a practising Catholic of the strictest type, fulfilling every command and performing every duty laid down by the Church. Yet in Romans vii, 15-23, he describes in detail the experience of every Roman Catholic who has not been delivered from the dominion of sin.

But in the very next chapter he says:

There is now therefore no condemnation to them that are in Christ Jesus, who walk not according to the flesh (v. 1).

God sending his own Son, in the likeness of sinful flesh and of sin, hath condemned sin in the flesh;

That the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the spirit.

For they that are according to the flesh, mind the things that are of the flesh; but they that are according to the spirit, mind the things that are of the spirit (verses 4, 5).

In Romans vi, 14, the Apostle says:

Sin shall not have dominion over you; for you are not under the law, but under grace.

And in Thessalonians iv, 23:

May the God of peace himself sanctify you in all things; that your whole spirit, and soul and body, may be preserved blameless, in the coming of our Lord Jesus Christ.

St. John the Apostle tells us in his First Epistle:

Whatsoever is born of God, overcometh the world: and this is the victory which overcometh the world, our faith (v. 4).

It was to make it possible for you personally to enjoy this

blessed double experience that Jesus came to this earth, and when you enjoy it you will be able to say:

I'm glad I know the mighty saving pow'r of God!
I'm glad to see beneath my feet the devil daily trod!
I'm glad I'm saved from self and sin—as glad as glad can be—
And glad that ev'rybody else can God's salvation see!

ROME IN A NEW YORK HOTEL

At the Christ's Mission service on November 11 a gentleman from Montreal told an interesting incident that happened in one of New York's best-known hotels, where he has been known at intervals for some thirty years.

A few days previously, as he passed along the passage after leaving his room, he saw one of the maids sitting on a chair, at her post of duty. One of his special methods of serving God is by the distribution of portions of the Bible, and on his way to the elevator he stopped and placed a copy of the Gospel of St. Luke in the maid's hand, asking her to accept it. She seemed about to do so, when the housekeeper appeared on the scene and said to the maid: "Take that back at once to the gentleman's room. It is a Protestant book and you must not keep it."

When the gentleman had recovered a little from the shock of the first occurrence of the kind that he had encountered in an experience of hotel life extending over many years, he said to the housekeeper: "Excuse me, but it seems to me that you are carrying your authority too far. Of course, you govern these girls in all the things that relate to the work of the hotel, but when you take upon yourself to tell them what they shall or shall not read, you are going too far. This is a free country, and I believe that your action is not only beyond your authority, but illegal."

The housekeeper replied, with a snap of the jaw: "Well, *I govern these girls in everything!* And, besides, the hotel has a rule that no religious literature shall ever be distributed in it."

Next morning the guest took up the matter with the manager, and when the guest began to speak, the manager said: "Oh, that book!" And when asked if it was true that the hotel had any such rule as described by the housekeeper, he said it was so,

adding that they had trouble enough with the "help" all the time, which would be increased if religious literature were introduced to excite them. When the guest said that giving away parts of the Bible was quite a habit with him, and that he could not abandon it, the manager suggested that he go to another hotel. He found that four more had the same rule.

SECRETARY'S NOTES

FREE SUBSCRIPTION.

All the subscribers who, for any reason, are receiving the PROTESTANT REVIEW free of charge, and desire it continued free, are requested to send us a note to that effect. This particularly pertains to those whose label is not already marked Dec. 18.

* * *

Those failing to apply for renewal in the above manner before January 31, 1918, will be taken off our lists as we must take it for granted that such subscribers do not desire the magazine, or that they have moved to other localities where the magazine does not reach them.

Kindly write immediately so that we may not discontinue without your consent. In writing simply ask for the continuation under the previous conditions and add your name and address in clear writing.

* * *

The "Christian Intelligencer," of October 24, 1917, said:

"THE PROTESTANT REVIEW for August contains several articles of interest. An editorial on 'How Protestants May Help Roman Catholic Friends' offers suggestions which can easily be followed and ought to bear good fruit. Articles on 'The Temporal Power of the Pope' and 'The Gospel and the Douay Bible' and 'The Roman Church and the United States Government' contain information which ought to be considered by every citizen."

* * *

Let me direct attention to the index of this volume, and especially to the two new features of it, the special indexing of "Authorities Cited" and the names of "Popes Mentioned" throughout. This Magazine is intended to be an armory of

authoritative utterances by responsible writers and speakers on important questions. Pastors and students should be careful to preserve their copy, and recommend their friends to subscribe to the Magazine if only for this reason.

* * *

Are you aware that our Magazine is the only Protestant publication that offers evangelical reading for the Catholic people, in such a way as to give it a chance to be read?

* * *

We wish our friends to examine our liberal list of premiums offered for new subscriptions on the last cover page of the Magazine. The future success of our work is largely dependent upon a great increase in our subscription list. Do your little bit by getting at least one new subscriber.

* * *

Among the subjects that will receive treatment next year will be Catholic confessions of the spiritual weakness of the Church; the Papacy and the Great War, and Lord Acton and the Roman Church.

A Substantial Aid to the Work of Christ's Mission.

With the next number we are again entering upon a new year, with its new possibilities and responsibilities. This is more so with regard to a periodical than to many other lines of activity. Being the close of this year we want to call your attention to the enormous aid which could be given to Christ's Mission without any unusual effort on your part. What we refer to is the renewals of subscriptions. At this time of the year most of the subscriptions expire, and the prompt renewal by, for instance, 1,000 subscribers, would put the sum of $1,500 into our hands, and besides give a donation of $30 to the work in eliminating that sum in postage otherwise used up in notices to subscribers. We want you to help Christ's Mission in its "Hooverizing," for, indeed, without your aid the work cannot be done. Do not leave this to be attended to by the "next man," for you are the only person to do it. The "other man" will attend to this, and the past successes of Christ's Mission afford the evidence of the results of the co-operation of its subscribers.

CANADIAN NUN RECOVERS $24,000 DAMAGES

A dispatch to the New York "Tribune" from Kingston, Ont., Nov. 18, says: "Sister Mary Basil, who sued Archbishop Spratt and others for $29,000 damages for assault and abduction, was awarded $24,000 by the jury before Justice Britton in court here last night. Of this amount the Archbishop, the Roman Catholic Corporation, Mother General Frances Regis and the Sisters of Charity are to pay $20,000, and Dr. Daniel Phelan $4,000. Policeman Naylon was assessed nothing."

The Toronto "Sentinel" of Oct. 25, 1917, gives the following statement of the case which, although manifestly incomplete as to certain elements, contains without doubt the principal features of the culminating incidents connected with it:

SISTER MARY BASIL'S CLAIM.

"On Tuesday the statement of claim in the action of Sister Mary Basil vs. Archbishop Spratt, the Roman Catholic Episcopal Corporation of the Diocese of Kingston, Mary Frances Regis, the Sister of Charity of the House of Providence, Dr. Daniel Phelan, John Naylon and Mary Vincent, Mary Magdalene and Mary Alice, Sisters of Charity, was filed in court by A. B. Cunningham, K.C.

"After describing the parties in the action, the plaintiff alleged that she issued a report on St. Mary's-on-the-Lake Orphanage, according to the regulations of the Order.

"In this report she claims she pointed out certain serious abuses and disorders and mal-administration. She claims that a few days after sending in this report she had a long consultation with the Archbishop of Kingston, in which she repeated to him the criticisms and charges set out in the report dated April 18, 1916, and pointed out in detail examples to substantiate the criticisms and charges made by her.

"She states that the Archbishop admitted he had seen the report, and the plaintiff thereupon notified him that unless improvements were made and abuses remedied she would be obliged to report the matter to the proper authorities at Rome.

NO STEPS TO IMPROVE THE ORDER.

"As a result of these reports she alleges that no steps were taken to improve the condition of the Order, and as a result

plaintiff incurred the ill-will of the defendants, the Archbishop and Mother Mary Frances Regis. Because no steps were taken to lead to the betterment of the Order, the plaintiff, after weeks of preparation, on or about September 13, 1916, forwarded to his Eminence, Cardinal Falconio, Prefect of the Congregation of Religious at Rome, a petition and report in regard to the affairs of the Order. Then follows the serious charges in the statement of claims, which are as follows:

PETITION SENT TO ROME.

"The forwarding of the petition and report to his Eminence Cardinal Falconio was known to the defendants, the Archbishop and Mother Mary Frances Regis, and in order to nullify the action of the plaintiff they entered into a conspiracy with Dr. Daniel Phelan, Police Constable John Naylon and Sisters Mary Vincent, Mary Magdalene and Mary Alice, to damnify the plaintiff.

"About ten o'clock at night, on September 14, 1916, the defendant, Police Constable Naylon, broke into the plaintiff's room at St. Mary's-on-the-Lake as the plaintiff was undressing. He seized the plaintiff with violence, threw her on the bed in utter nakedness and gagged her. Assisted by the defendants, Sisters Mary Vincent, Mary Magdalene and Mary Alice, he forcibly dressed the plaintiff in lay garb. The plaintiff begged to be allowed to see the Rev. Father Mea, Chaplain of St. Mary's-on-the-Lake, there residing, and the defendant, Sister Mary Magdalene, promised the plaintiff that as soon as she was dressed she would be allowed to interview Father Mea. Police Constable John Naylon and Sisters Mary Vincent, Mary Magdalene and Mary Alice, assisted by a chauffeur, forced the plaintiff to descend to an automobile waiting at the door and to enter for the purpose of being transported to Kingston Junction, there to be transferred by the Grand Trunk Railway train to Montreal, for the purpose of being placed in a lunatic asylum. In spite of the promise of Sister Mary Magdalene, they refused to allow the plaintiff to see Father Mea, and rushed her into the automobile without permitting the interview.

"As the plaintiff was being forced out of the door of St. Mary's-on-the-Lake, she screamed, 'Father Mea! I want to see Father Mea!' or words to that effect, with the result that

Father Mea was aroused from his sleep and rushed to the door of the convent clothed in bath robe and slippers. He there saw the plaintiff in the automobile. Father Mea at once intervened by jumping on the running board of the automobile and demanded to know the meaning of the proceeding, and he was informed by Police Constable Naylon that the plaintiff was insane and that he, under order of the Archbishop, was about to transfer her to an asylum in Quebec. Father Mea stated that he would accompany them, garbed as he was, and as a result the chauffeur stated that he would wait until Father Mea had a chance to dress.

Accompanied by Father Mea, the automobile set out for Kingston Junction. Father Mea threatened that when the automobile arrived at Kingston Junction he would appeal to the crowd on the platform for protection to the plaintiff, and if that did not avail, he would accompany them to Montreal and take proceedings to punish them for their wrongdoing. He also pointed out to Police Constable Naylon the atrocious character of the outrage he was perpetrating and warned him as to the consequences.

"As a result of the statements of Father Mea, the chauffeur agreed to stop at the House of Providence. On arriving there, Father Mea suggested to Police Constable Naylon that he telephone the Archbishop, who replied that he had no further orders to give. As a result, the policeman agreed that the plaintiff should be taken to St. Mary's-on-the-Lake.

EXAMINED AS INSANE.

"Naylon is a constable on the police force of Kingston, and was employed by the Archbishop and Mother Mary Frances Regis and Dr. Daniel Phelan to act as aforesaid. On Sept. 14, 1916, Dr. Phelan came out to St. Mary's-on-the-Lake, and without even entering the room where the plaintiff was working, he asked where Father Mea was. The plaintiff replied that he had gone to town. Dr. Phelan then asked, 'How are you, Sister?' The plaintiff replied, 'I never felt better in my life,' or words to that effect. Dr. Phelan then withdrew following this conversation. Dr. Phelan gave a certificate, declaring the plaintiff to be insane, and caused to be undertaken the aforementioned steps.

AT A BELLEVILLE CONVENT.

"About October 23 the plaintiff was persuaded to move to a convent at Belleville, where she was at first treated with great kindness, but some months after her arrival, at the instigation of the Archbishop and Mother Mary Frances Regis, there ensued a systematic, malicious persecution by the Sister Superior of the Belleville convent and some of the sisters therein residing. The plaintiff was assaulted by the Sister Superior of the convent, and was violently assaulted by another sister, both eyes being blackened, her teeth loosened, a bridge in her mouth broken and her head seriously cut and bruised. The plaintiff for a while was not allowed to attend the chapel, and was told by the Sister Superior to go to the devil, where she belonged; that she was no longer a member of the community. She was given no work to do, and was left without heat or light in her rooms. Her letters were tampered with, and the telephone was removed from the convent in order to prevent her from telephoning. The sisters were forbidden by the Sister Superior to hold any communication with the plaintiff.

BEFORE THE PAPAL DELEGATE.

"After fourteen weeks of persecution, the plaintiff left the convent and proceeded to Ottawa, and there threw herself at the feet of the Papal Delegate for Canada. She pointed out what occurred, and she was directed to report to the Archbishop of Kingston. She did return to Kingston and reported by letter that, because of the persecution to which she had been subjected, she was afraid of her life and liberty, and that she could not return to her convent unless she received from the Archbishop his apostolic assurance that her life and liberty would be protected. In reply to her communication, the Archbishop, by letter, ordered her to at once return to her convent.

"By reason of the persecution of the plaintiff, she, after being a member of the Order for twenty-nine years, is unable to return, and in her declining years is left penniless and unprovided for.

"The plaintiff accordingly claims: (1) The sum of $29,000. (2) Her costs of this action. (3) Such further and other relief as may be deemed necessary."

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